

# THE BAPTIST.

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## Occurrence and Comment.

A century ago, it is said, there were 20,000 Episcopalians in South Carolina and only 2,000 Baptists, but now there are 102,000 Baptists and only 6,000 Episcopalians. Is it that the Episcopalians in that old land have gone to bloom in the dry and blasted, and the Baptists, because "planted by the rivers of water" have brought all their blossoms to maturity? "It is the Lord's doings and marvelous in our eyes."

A hotel keeper in England says that he means to do away with the tipping of waiters and raise his business to "the moral dignity of other industries" by setting aside 10 per cent. of all bills, for "the waiters in lieu of tips." His plan has answered well for 18 months, he says—His patrons, however, have not reported whether there has been an increase in charges at his hotel. The public has suffered long from this degrading and impertinent habit and would hail with great joy its utter destruction.

It is an easy matter to "count citizens" in New York. It recently developed that 100,000 fraudulent naturalization papers had been issued during the year. It is likewise an oily thing to number "converts"? In one great meeting recently, after pathetically singing a highly sentimental song before a great crowd of waiting people there were 200 "confessions," and later in the same service 160 more; but still later, after the special meeting were over not many of them could be found to do service.

It may be best for the South and the Negro that Mr. Roosevelt is elected President. The Negro will learn sooner under a Republican administration that self-help is the only real and abiding human good, and that the right of freedom may be conferred, but he must win its privileges for himself by an intelligent and worthy citizenship. It is strange sensible Negroes do not see that the provision in the platform of the Republican party to cut down the representation in congress of those States which place limits on suffrage which excludes many of their race, if it should become effective, would only punish the white man without benefitting the Negro.

In the National Prison Congress recently held in Quincy, Ill., Mr. Eugene Smith, New York contended in an elaborate paper that the assumption of pessimistic newspapers that crime is on the increase in this coun-

try was groundless. He argued that statistics are worthless since the enumeration of the prison population is made on a certain day once in ten years, while to be of value it should be made every day for a whole year, and since officers keep men in prison for what they can make out of their board. The congress agreed with him in the conclusion that "criminals constitute but a very small proportion of the population, and that our country is growing better and not worse."

Grafter is a new word, or rather an old word with a new application. In horticulture he inserts a graft, a scion, a shoot into a tree to which it does not belong. The tree then bears fruit for the grafter, not after its kind but after that of the graft. In government he is placed in position by the grace of the people and assumes the privilege of levying toll on public funds to enrich himself. He is none the less a thief and traitor because he is unfaithful to a public trust and robs the people in a great capacity. The people themselves have the power of correcting this evil. Any community in our country which puts up with grafting has only itself to blame. The press should expose the corruption, the tenure office should be withdrawn and the power of the grafter destroyed. Towns and cities are waking up to this great evil and applying the remedy.

I arose and spoke for ten minutes. When the meeting was over more than one came to me and said, "Your talk did me good." On my way home as I drove in my sleigh, the thought flashed into my mind, "If ten minutes talk today helped a few souls, why not preach all the time." That one thought decided the vexed question on the spot. Our lives turn on small pivots, and if we let God lead us, the path will be open before our footsteps."—Theodore L. Cuyler.

It has been many years this event. Many souls bless God for the fruitful life turned by that ten minutes talk. Why should not every disciple of Jesus speak to men for Christ? They should save us from a clerical and sacerdotal ministry! "Let him that heareth say, Come." The early disciples were dispersed by a great persecution and "they that were scattered abroad went everywhere preaching the Word." We have a few lay preachers, earnest and efficient; but we need many more. Every community needs them. The field is inviting. The Master's call is clear and inspiring. Lift up your eyes and look. Open your ears and hear.

"The Hague" is the name given the Peace Conference organized on May 18, 1899 for the settlement of national differences without resort to war. It takes its name from Haeg, a city in Holland which has been the abode of courts for four centuries, and is the seat of government of the united provinces. When a permanent international court was proposed doubters said that it was impracticable, because the nations would never consent to it; and if they should, they would not assent to its decrees. But recently two of the greatest nations of Christendom, England and Russia, have agreed to submit to a court provided by The Hague as great differences as could well arise between nations. The issue which these two powers have agreed to debate in court under The Hague Convention is thus stated by The Outlook: "The English press have accused the Russian fleet of firing on an unarmed fleet of English fishing boats, either because the Russian officers were drunk, or because they were in a panic, or because they were stupidly ignorant, or in mere wontonness, using the fishing fleet for target practice. And the Russian press have replied with counter charges that Japanese torpedo-boats had been fitted out in English ports and had, under the guise or from the midst of a fleet of fishermen, made a first attack on the Russian fleet. More than national prestige, national honor is involved in the issue thus joined." A conflict, which would probably have involved all Europe, seemed imminent. That peril was happily averted. On the 4th instant, messages from each to the other power crossed each other in transmission proposing the same solution, namely, to submit the question upon which they could not agree—the punishment of Russian officers to a mixed court of The Hague Convention. It is said that the American navy will be represented in that commission. The statesmen of both nations who have sought and formed a peaceful way out of their difficulty are worthy of praise. Surely the world is making progress towards peace. We cannot estimate the influence of this event upon the world. God be praised.

We are not surprised, but grieved. Dear Will Ellis will return to and remain in Texas, where he spent last summer. He is "a good minister of Jesus Christ," easily among the best in our state—true and pure and good. His brethren will pray for and expect his restoration to health and continued usefulness. Beloved brother—dearer because son of a Confederate comrade—God's blessing abide on you and your devoted wife.

### The Report of the Standing Committee on Mississippi College.

(Read at the late session of the Central Association.)

This institution at the time of its establishment was put in charge of nine trustees, who were named in the charter of incorporation. As authority was given to these trustees to fill vacancies, the board became a self-perpetuating body. While the board was dominated by the original trustees, matters went well with the affairs of the college, and the management was satisfactory to the denomination.

At the close of the war between the states, the policy of instituting law suits against the makers of the unpaid scholarship notes to the endowment fund of the college, was adopted by the board. As these notes were put into the hands of two of the ablest and most aggressive lawyers of the State, the effort at collection was carried on with unwonted vigor. The whole South-land was at that time prostrated from the effects of four years war, in which our State not only bore its part, but had suffered beyond most of the other states from the devastation wrought by invading armies. The feeling among the people was that as the property on which all contracts made before the war was based, had been swept away, great leniency should be shown in the collection of all debts. These scholarship notes were considered largely as a donation, and makers of them felt that under the circumstances they were entitled to better treatment from the representatives of an institution that they were fostering. The brethren throughout the State sympathized with them in their views, and as collecting debts by law has never been popular in this country, no little prejudice was in this way created against the college. With most determined men, opposition only serves to increase their determination, and this case proved to be no exception to the rule. As no man could be elected a trustee, who was opposed to the policy of the board, the litigation went on from year to year, creating much bitterness towards the college, but bringing very little money to its treasury. Such was the condition of affairs when the meeting of the Mississippi Baptist State Convention was held in Meridian in May, 1868.

On the floor of the Convention, the management of the board of trustees was arraigned by Rev. J. B. Hamberlin, an Alumnus of the college, of the class 1855-6, in a speech of great vigor and force, that met with a hearty response from the body. The great dissatisfaction of the brethren with the management of the institution became so apparent to the trustees, that the president of the board gave his pledge on the floor of the Convention that as soon as the debt needlessly made in an effort made to keep up the organization of the college during and immediately after the war, when there was practically no patronage, so as to be able to maintain standing in the courts, could be adjusted, they would all resign. An agent was put in the field at once with the view of accom-

plishing this object. But as anxious as were the brethren to get rid of the debt, and of the self-perpetuating board, it was not until the meeting of the Baptist State Convention in Meridian in May, 1872, that this was done.

At that meeting the debt was paid off, and the Convention nominated nine trustees, who were elected, one at a time, by the board, as the resignations of the former members were acted on. At the next session of the State Legislature, the charter of the college was so changed as to have all of the trustees appointed by the Baptist State Convention, one-third of the number going out each year.

A few years later the number of trustees was increased from nine to twenty-seven. Since this change in the method of electing trustees, the college has been brought into close touch with the denomination, without which a college becomes a burden that ought not to be borne. Under the present arrangement only two meetings of the State Convention are necessary to be held in order to change two-thirds of the trustees, in which way, the plans and policies of the trustees may be in a very short time completely changed. The new method has given entire satisfaction, so much so, that two successful efforts at endowment have been made in recent years, and the institution has never been as prosperous, or as much on the hearts of the brethren as it is at this time. More than \$47,000 of the last subscription to the endowment fund has been paid into the college treasury, making the available funds, including the amount invested in rented buildings, more than ninety thousand dollars, nearly all of which has been collected since the change made in the charter, while the patronage has been almost doubled, the number matriculated to date, Oct. 5, 1904, this session, being three hundred and thirty four. With the present resources the college is able to meet current expenses, and do the needed repairing every year. While we are glad to be able to report so favorable a condition in the affairs of the college, having a permanent revenue from interest-bearing bonds sufficient to tide it over the loss of patronage for a time, from short crops, pestilence, or a financial panic, and having as competent and as faithful a set of teachers as can be found in all the land, yet your committee feels that the importance of more money, and better buildings, cannot be too strongly emphasized.

A prominent lawyer from this State, now engaged in a large practice of his profession in the City of Washington, District of Columbia, said to a visitor to the Capital recently, that Mississippi College had done more for the State of Mississippi than any other institution within its borders. This man is not an Alumnus of the college, and never in the town where the college is located. But Colonel Fred Beall was talking about the past work of the college.

To the Baptists of the State is committed its future success, and this should give

them no little concern. As glorious as is the past record of this noble institution, embalmed as it may be in the hearts of the Baptists of the State, yet it cannot live on its past record, nor maintain its present standing without better appliances. More and better buildings are an imperative necessity. A great wave of prosperity has come to our State, and our people are thinking of better things for themselves, and will not be satisfied long with present conditions in denominational affairs. Besides we have to compete with other institutions that are making advances all the time. As this association has for many years taken a leading part in all of the aggressive work of the Baptists of the State, and since the college is located within our bounds, we ought to lead off in the effort, soon to be made to put up buildings at Clinton, worthy of our great denomination, numerically the strongest in the State, commensurate with the needs of the institution.

Respectfully submitted,

W. T. RATLIFF,  
H. T. LEWIS.

(Continued from last issue.)

### Southern Baptist Convention.

J. M. FROST.

But the Baptists of the South, what of them in this mighty rising tide? What are they to be in themselves—this mighty host of two millions of people, every one of them having professed repentance toward God and faith in the Lord Jesus Christ? What are they to be in making the South what it should be; what part are they to take in making the nation to fear God and love righteousness? Above all, and most of all, what shall be their contribution to the evangelization of the world? No people in all the past were ever confronted with responsibilities so large, so pressing, so grave, or invited to opportunities more inspiring or commanding.

Here is where I make my plea for the Southern Baptist Convention in every department of its work. It stands for whatever makes for denominational advancement and efficiency. There is broadness enough here for the broadest soul, and loftiness enough for the loftiest soul. No other single factor has done so much to make the denomination what it is today in the South; no other single factor will do more in the future to work out the high mission and destiny to which God has called and is calling our people. That is to say, our people have come to what they are in standing and achievement in the future as they work in co-operation, heart to heart and hand to hand, which so far has found highest expression in the Southern Baptist Convention.

What we need then is to cultivate sentiment in behalf of the Convention and so augment its power of effective service. This means an increase, not of the sectional spirit at all, not even of Southern sentiment, but of convention sentiment. This stands for the co-operative spirit, for combined effort, for progress in denomina-

tional affairs, and for meeting the obligations which come to us as a people in the place where the providence of God has cast our lot. The more prevalent the Convention spirit becomes among our churches, the more powerful will be their spirit of conquest for the kingdom of Christ. Oh what a mighty force there would be if the twenty-thousand churches with their two million members could be mobilized, or speaking more correctly, would mobilize themselves for Christ and his service. Marshalled in their might they would be a conquering power, going forth "as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

The rapid strides in the Convention's forward movements in the past few years have been an untold joy and awakened our Southern Zion to a new song. In the last six or seven years the receipts of its three boards have about doubled—at Norfolk, 1898, almost a quarter of a million; at Nashville, 1904, a full half million. And yet the money receipts are hardly more than symptoms of the larger and better things, a kind of index finger pointing to improvement, development, and better conditions everywhere and in every way. But the end is not yet; if the prophets of commerce and of statecraft can prophesy large things in national achievements at home and abroad, why may not the people of God also—nay even more—tell of the coming of their King, when the whole earth shall be filled with his glory?

The session of the Convention at Savannah, 1903, was a great session and every one felt the spell of its power and forthwith looked out for larger things. But the session at Nashville, 1904, even surpassed Savannah, both in the things reported done and also in its uplift and on-sweep of power. And even now as the year passes our people are turning with growing expectation to the session at Kansas City next May. I hope they will come in great crowds and throng that queenly city of the West, and that the Baptist hosts of the South and West shall feel the heart-beat of each other and together sing, "I love thy kingdom Lord;" together pray, "Thy kingdom come," while God shall give us some fresh vision of the future and "Heaven come down our souls to greet, And glory crown the mercy seat."

My own heart is thrilled with the prospect even now. We shall then recount the labors of the year, tell what God has wrought for us and through us, and turn our faces to the future for his service, and the glory of his name. In the language of Richard Fuller, "My soul stands erect within me and glorifies God when I think of what the Baptists of the South are doing." And even more when I think of what they may yet do as the future comes on and God unfolds the coming years and leads his redeemed hosts to final victory. Nashville, Tenn.

### Beams From Other Lamps.

#### Stewardship in Property.

Many a man has a blind notion of stewardship about his property, but very few have it about their knowledge. . . . One grows tired of seeing cultivated people with all their culture cursed by selfishness.—Phillips Brooks.

#### Eternal Youth.

To live in love is to have an everlasting youth. Whoever enters old age by this royal road will find the last of life to be the very best of life. Instead of finding himself descending the hills of life, he will find it uphill all the way, into clearer air. There the vision reaches further; here the sunsets are more golden and the twilight lasts longer.—Mary A. Livermore.

#### Soul-Pictures.

Spiritual imagination can be cultivated as poetic imagination can be cultivated. The culture of the imagination is the culture of the ideal. It is the culture of faith and the culture of prayer. If we imagine the love of God, if we pray for the mind of the Master, if in every difficulty we stop to think what he would have done and said, if we keep ever the vision of Christ before us, if we make his teaching and will and life the test and example, we will live the imaginative life, not always down among the dust, and sordiness of the world, but sometimes among the angels and the spirits of just men made perfect, and the dear Lord who has taken captive, our heart and imagination.—Hugh Black.

#### In the Shadow.

We must all go there sometimes. The glare of the daylight is too brilliant; our eyes become injured and unable to discern the delicate shades of color or appreciate neutral tints—the shadowed chamber of sickness, the shadowed house of mourning, the shadowed life from which the sunlight has gone. But fear not; it is the shadow of God's hand. He is leading thee. There are lessons which can be learned only there. The photograph of his face can be only fixed in the dark chamber. But do not suppose that he has cast thee aside. Thou art still in his quiver; he has not flung thee away as a worthless thing. He is only keeping thee close till the moment comes when he can send most swiftly and surely on some errand in which he will be glorified. O! shadowed solitary one! Remember how closely the quiver is bound to the warrior, with its easy reach of the hand, and guarded ambush.—F. B. Meyer.

#### The Inspiration of Love.

Love is as gold in the rock. The mountain is but stone, and the gold is rare and scarce, and is found in veins here and there. So in this life it is in loving. We are too proud, too selfish, too ungenerous; we are not magnanimous enough. Love runs in veins through us; and we are to take the experiences of love when it is in its most

perfect moments in its ecstatic state, as it were purified gold, seven times purified and made clean—we are to take these as our ideas. Then we are to lift up, by the imagination, our conceptions to a state in which our character will turn on this feeling—not occasionally, but as an ordinary experience. Nay, we should rise up so completely into the influence of the purity and disinterestedness of this feeling as that it shall control all the other feelings, and harmonize them, till the conscience, and the reason, and the moral sentiments all are penetrated with the summer of love, as the whole atmosphere is, at times, penetrated by the warmth, and fragrance, and beauty of nature.

And when we have thus by loving raised the ideal of loving, that very ideal comes back to rebuke, to correct, to restrain. It does not diminish and undervalue love; it augments the value of it. It teaches us how small it is, how it should be developed; and how pure, how unselfish, how generous, how noble it ought to be.—H. W. Beecher.

#### Mr. Bryce On Roger Williams.

The Rt. Hon. James Bryce, M. P., the distinguished English historian and traveler, and the author, among other standard works, of *The American Commonwealth*, was in Providence, Rhode Island, last week, and on Tuesday afternoon delivered an address in Sayles Hall, Brown University, on "The Place of Roger Williams in Church and State." In his introductory remarks Mr. Bryce referred to the pleasant memories associated with his first visit to the University under the presidency of Dr. E. G. Robinson. The address was a highly interesting historical resume of the evolution of the doctrine of separation of Church and State, tracing it from its seed in the New Testament, through the Roman Empire, the Middle Ages, and the Reformation, to its full fruition under Roger Williams, at Providence. "The principle of the liberty of conscience," he said, "will prevail, for two reasons: first, because the New Testament shows that it is the essence of Christianity, and second, because history shows that it is the safest and best principle to follow." Of course Mr. Bryce does not uphold the iniquitous Education Act now being so zealously and so foolishly enforced in England. We wish it were wholly true that "the lamp kindled by Roger Williams on the banks of the Seekonk has spread its light and illumined the minds of Christian men all over the world." Sometime it will be wholly true, and to that end the voice and pen of Mr. Bryce, and such as he, are largely contributing.—Examiner.

The Oklahoma Baptist Convention, with about 300 messengers held its annual meeting in the city of Shawnee. Ten years ago only half a hundred messengers attended the meeting. There has been wonderful progress in missions, the best year in the history of Oklahoma Baptists. During the past Convention year 61 missionaries served 92 churches, 40 outstations and reported 1,509 baptisms. The churches have about 20,000 members.

## Church News.

### To Associational Clerks.

A minute of each association in the State will be useful in the Office of THE BAPTIST. We will feel ourselves under obligation to all those clerks who will send us copies as soon as printed. Some have already done so, and they have our thanks. We desire to keep a file of all the minutes, which might in the coming years prove a valuable service to Mississippi Baptists.

The Port Gibson Baptist Church has called Rev. W. E. Hathorn of Hermanville for half time for the ensuing year and he has accepted.

In Mrs. A. J. Aven's report of Woman's Work in Central Association in our last issue, the type made her say \$197.60, whereas it should have been \$1967.61. We beg sister Aven's pardon, as the error occurred in our office.

Rev. Ervin F. Lyon, pastor of Baptist church, Natchez, has just given to the public a neat little tract on Infant Baptism. It contains sixteen pages and sells for 10 cents. It is a brief, but vigorous presentation of the old troublesome error put upon the world by the Roman Catholic Church and advocated and practiced by all churches akin to the old mother. Bro. Lyon points out that the rite is both unscriptural and positively hurtful in practice.

Bro. McComb has just closed a good meeting at Ruston, La., reported for these columns of pastor W. Y. Quisenberry. He is now at Durant in a meeting with Pastor T. A. Moore.

"The Baptist World's Congress Tour, will be under the personal management of our esteemed brother Dr. John H. Eager. The party which is expected to be quite large will sail from New York about July 1st and reach London a few days before the Congress convenes. It has been changed to July 10-17.

Rev. J. J. Justice of Columbia will go in a few days to assist pastor J. H. Patten in a meeting of days at Woolmarket.

The preacher's cottage which was burned on the evening of November 8th, was occupied by Rev. L. P. Arrender and family. Almost everything they had was consumed in the flames. Bro. Arrender felt much discouraged, and thought at first of leaving from lack of a living for himself and family. But the good people of Clinton would not hear of that. They soon raised him \$115, a lot of other things, enabling him to remain in school. None who reads this would misplace a dollar by sending it to Dr. W. T. Lowrey for this worthy brother. In a note to THE BAPTIST Bro. Arrender expresses gratitude to the citizens of Clinton for their kindness.

Through the courtesy of that affable representative of Natchez Drug Company, Mr. A. P. Trotter, of Winona, we are brought under obligations to him. He is ever thoughtful of his friends and there is nothing too great for him to do for them. This thoroughly reliable drug company knows a good thing when it sees it, and holds on to Mr. Trotter.

The B. Y. P. U. State Convention met Tuesday. We trust this may be a very profitable session. We hope to be able to give our readers a good report of the meeting in our next issue. Being confined at home with a deep-seated cold and hoarseness we must depend on some friend of the movement to furnish us a write-up for THE BAPTIST.

Mississippi Corn and Cotton Carnival will be held in Jackson in the old Capitol building Dec. 12 to 17. The historic old capitol building will be decked with products of Fields, Forests and Factory. All parts of the State invited to participate and join in celebrating the good times that have come to stay. Reduced rates on all roads.

Bro. A. D. Maum has been called by his present churches for next year. They are Belzoni, Inverness, Silver City and Isola. He has a difficult field, but the Lord is giving him success.

Pastor Lipsey: "Our meeting at Clinton continued for two weeks. Bro. W. A. Borum of Greenville preached for us. He is a fine spirit and it is a good tonic to be with him. Many will never forget his earnest words or cease to feel the impetus they received to holier living. He presents Jesus as a constant friend and companion. We received twenty-seven for baptism during the meeting, two before the meeting and are expecting others. Not a few joined by letter. We are better prepared and more determined to carry on the Lord's work. All the services are well attended and some uncomfortably crowded."

### The History of Mississippi Baptists.

This work covers our history from the time Baptist foot is traceable on Mississippi soil to 1900. The rise and progress of each association is noticed, not in alphabetical, but in chronological, order, giving the Mississippi, the old mother of all, first. The work is printed in two volumes, comprising over 1,500 pages. Dr. Z. T. Leavell spent the last years of his life in work on this book. In beautiful cloth binding at \$3.00 per set net; sheep, \$4.00 net. There were less than 900 sets printed and they have sold well this fall. If any one who reads this notice wishes a set of one of the most valuable books in print, to Mississippi Baptists, it will be well to send in your order at once. The supply will soon be exhausted. Every preacher and active worker ought to secure this work, before it is too late. Send your order to the publishers, THE MISSISSIPPI BAPTIST PUBLISHING CO., 507½ Capitol Street, Jackson, Miss.

### Vacancies at Blue Mountain.

Scores of girls applied for places in Blue Mountain College for the opening of the session and were unable to get room. We are still hearing of others who expected to come, but did not apply because they learned that all our room was engaged. Many left cash deposits to secure vacancies as they occurred. Some of these have gotten places, others became impatient and withdrew, and the others have promises of places at the opening of our second quarter, Nov. 21st. In as large a school as ours, a girl drops out occasionally. This is especially the case in December. Therefore, several new pupils may be able to get places before Christmas, and immediately after Christmas. If interested, write us promptly.

Yours very truly,

LOWREY & BERRY.

Blue Mountain, Miss.

### A Trip in S. E. Mississippi Well Spent.

On November 1st, I left home for a trip to S. E. Mississippi. On account of poor connection with trains I had to spend the first night in Yazoo City. I found there the big hearts of Pastor Derrick and family were open to share liberally their comforts with me overnight and my bed mate was the father of the pastor. He and I talked of the past. May God bless this home. From there to Jackson took dinner with family of Bro. E. T. Potts and out of Hattiesburg and spent the night with "kinsman." Bro. in Christ, Geo. Davis and family whom I had not met for several years. A pleasant stay was this and out early next morning for Merrill on the M. J. & K. C. R. R. There I could see only strange faces but Brotherly hearts I spent the day there with the children of God who seem to be interested concerning their souls salvation. While there we talked quite a good deal along that line as that is our mission here on earth. S. E. Mississippi most assuredly is coming to the front. On my way back Bro. J. C. Cockran of Merrill accompanied me to Hattiesburg. He is in my opinion a very fine man.

As I passed through along the R. R. I could see those fine mills running at full flight, some of which I am told saw upward of 200 thousand feet of lumber per day. And while looking at them how my heart went out in sympathy for the thousands of souls who are laboring at these milling points all over our country who hear but little of the preached Word of God and who care but little for what they hear. As a rule mill hands are not being cared for as they ought. I find in the office of Harris Business College, Bro. Harris at the post with the greatest of kindness to the brethren. In the office of Dr. W. T. Lowrey of Clinton as is always true, there I met hospitality in full force, the Doctor in his office with his clerk when

I arrived. Doctor and I soon took a prospective trip over some parts of the town, then back to his home where I met a large number of the boys, and besides the boys, I had the pleasure to meet Bro. W. A. Borum, who is holding a series of meetings there. Then back to Jackson and a fly-trip in the office of THE BAPTIST where I found Bro. Bailey at his post and for want of time only had time for a few words with him, leaving with a hearty invitation to come again. Then out on the ground in West Jackson where the new building is being built for the Deaf & Dumb. What a fine thing is this for our people, and besides all these things space will not allow me to say more but praise God for all these blessings. Let all glory be given God. Amen.

Fraternally,  
CHARLEY D. POTTS.

Cleveland, Miss.

### College Tidings.

348 names on the roll.

The matter of special interest in the college during the last two weeks has been the meeting held by the Baptist church here, Bro. W. A. Borum of Greenville doing the preaching. Bro. Borum went away crowned with our admiration and love. On leaving he said to me, "From this time on I shall feel that money given to Mississippi College will be as effective in advancing the cause of Christ as money given to foreign missions or any other department of our work."

On yesterday our pastor baptized 26. One of them was his own bright little daughter, another was the wife of one of our best citizens, another was the husband of one of Clinton's noblest women, two of them were fine young ladies from Hillman college, and the other 21 were promising young men from Mississippi College. In addition to the 30 or more who professed Christ during the meeting many Christians were brightened, strengthened and energized.

During the meeting the largest and best of the cottages erected last summer, for married ministerial students, was burned. The loss, however, will be small as the building was well covered by insurance. The cottage was occupied by Rev. L. P. Arrender and family, who lost, in clothing, furniture, etc., about \$200. Friends and fellow students, however, rallied to them with a collection and about two thirds of the loss was quickly made up.

Things are taking shape for the one hundred thousand dollar building movement. Without waiting for the movement to be launched, friends have voluntarily sent in definite subscriptions amounting to \$1,900 which is nearly one fiftieth of \$100,000. Numerous others without making definite subscriptions have assured me that they will be on hand when the movement starts. We are going to have a great institution. Tell your neighbor so and don't fail to write it down in your own day book as a matter to be thought upon and prayed over.

Yours for things that ought to be and are possible.

W. T. LOWREY.  
Clinton, Miss., Nov. 14, 1904.

### From Ruston, La.

The Mississippi Baptist brings news each week that makes the heart tingle with hope and joy. How loving and loyal the pastors are to their master and to each other. What a fine illustration of the old saying, "Where there is union there is strength." I believe that the mighty hosts of Mississippi Baptists will force President Lowrey to "rise up and build" before the two years are out. He already has the need for the new building and why should he have to wait two years for the needed money? Is there not some big hearted man or woman who will come at once with an hundred thousand dollar gift?

If President Lowrey could have in hand by Christmas this hundred thousand dollars, within two years Mississippi College would have its five hundred students. Then who can tell the mighty power for good through all the years? There will still be larger needs.

Mississippi College has just proven herself a blessing to Louisiana in the spiritual training she gave W. A. McComb, who aided us in a twelve day meeting here at Ruston. He proved himself so strong and true, yet so gentle and tender, that he won all hearts for himself and many for his Master. During these days fourteen were received for baptism and nine by letter. How congenial and helpful McComb is to the pastor in his meetings. The pastor and church here take off their hats to the Gloucester church for the kindly loan of their pastor. God's richest blessings upon them and him!

Some of your readers will rejoice to know that the Master is richly blessing my labors here. The first pastoral year closed with October. There were sixty-seven additions with an increase of \$1,096.82 for missions. The church has at last decided on the location for its new house of worship, which is surely needed. The building we need will cost us at least \$20,000. This is a very large undertaking for the present membership. But because of the State Industrial Institute and its seven hundred students in our midst, many of whom have never heard a Baptist preacher, it is important that we build for the future. Our schools are growing rapidly, and all of this Louisiana country is filling with people from all parts of the globe.

Now is the time for the Baptists to take Louisiana. If our brothers in the other states could only know the conditions and opportunities here they would gladly give us the needed money.

Just a little while ago I went to Vienna and preached from Monday to Saturday and twenty men and nine women were baptized. On Saturday night I closed with a sermon on foreign missions and those noble country folks gave an offering of \$102.50. To Him be all the praise. I've been going out to several country and vil-

lage churches during the week to speak on foreign missions and in every case the offering has been much larger than ever before. My heart is set on \$10,000 from Louisiana this year. We will get it by His grace.

Will not every city and village pastor in Mississippi try to get into heart-touch with some country church for Christ's sake?

W. Y. QUISENBERRY.

### An Anniversary.

The 30th anniversary of Rev. W. H. H. Fancher was celebrated at New Zion Baptist Church, Chester Association, on Saturday and Sunday, November 5th and 8th, 1904.

It was an occasion of great interest to see the people come in great numbers for miles around to do honor to the man of God who has served this church so faithfully for these thirty years. There could be found only eight members who were members when Bro. Fancher was called to take charge of the church as pastor thirty years ago. When these eight members stood up before the people how serious they were over the many changes that time has brought about.

During these thirty years Bro. Fancher has baptized into the fellowship of this church about three hundred persons. What a record eternity alone can tell.

Bro. Fancher holds first place in the hearts of these as a worthy pastor, a consecrated preacher of the gospel, and a true Christian gentleman. Although he has been pastor for thirty years, not one can be found who desires a change. I would to God that such could be said of all of our preachers and all of churches.

May God bless this church and its faithful pastor.

Respectfully yours,

J. R. NUTT.  
Ackerman, Miss.

The Western Record reports one of the "liberals" who denies the authority of Scripture as saying: "What is needed is a positive statement of the larger truths and a reconstruction of theology upon the new truths that have been discovered." The editor asked this liberal through a letter to name one of these "larger" and "new truths," just one, and received this answer: "There is no evidence of a supernatural revelation—an infallible revelation given once for all. This is one 'new truth' that is settled in my mind beyond serious controversy." Whereupon Dr. Eaton, alert and faithful, comments: "So this denial, old when Tom Paine said it over a century ago, is the best the liberals can furnish as a new truth after all their boasting \* \* \*. The 'positive statement' called for can never be furnished, because there is nothing to state. The alleged 'larger truths' and 'new truths' do not exist. When called on to name one all the 'liberals' can do is to name an old denial which is as old as infidelity."

## The Home.

(For Boys.)

### With Wood and Tools.

A book which the children should know and be taught to use at home is "Elementary Wood Working." The necessary working tools are fully described and the proper way of using them comprehensively treated. The text is supplemented with many illustrations. Part II is devoted to trees, their leaves, bark and wood. At no period could this nature study be so interesting as when the child is working with wood, learning by experience its grain, hardness, color and value in the arts. With this book as a foundation guide the child's creative genius would be developed with pleasure and permanent good.

The author is Edwin Foster.

### A Clever Boy.

Near the end of the season our boy announced the height of our tall maple tree to be thirty-three feet.

"Why, how do you know?" was the general question.

"Measured it."

"How?"

"Foot rule and yardstick."

"You didn't climb that tall tree?" his mother asked anxiously.

"No'm; I just found the length of the shadow and measured that."

"But the length of the shadow changes."

"Yes'm; but twice a day the shadows are twice as long as the things themselves. I've been trying it all summer. I drove a stick into the ground and when its shadow was just as long as the stick I knew that the shadow of the tree would be just as long as the tree, and that's thirty-three feet."—Selected.

### "Darling Little Mother."

I was looking through an old package of letters the other day, and I came to one from mother.

It was fortunate that I found it. She had written me so many letters, and they had been destroyed, and now that her hand was stilled, and no more letters came addressed to "My Darling Boy," I longed for a few to keep and reread, as I remembered her loving messages when I was absent from her.

"My darling boy," the letter began, and the first line—"I was so glad to hear from you," and the word "so" was underlined.

The letter was not written very long, and I spotted its pages with tear drops.

It closed with "From your little mother." That is what I called her "little mother."

I am glad that when I wrote her I said, "My darling little mother." When I always began the letter with "My darling little mother," I did not think so much about it then; but when I read how she signed this dear, sweet letter, I understood what these words meant to her.

I think she loved to have me write "Darling little mother." I think she got lonely for the childhood days when her boy was little, and climbed up into her lap and stroked her cheek; and when she read my letters and remembered the old days, she knew that I had not forgotten either, and that I felt the same. She knew that it was only the strife and work that come with manhood's years that had taken some of boyhood's warm affectionate expressions away.

"Darling little mother." I am glad I always wrote this way, and so often called her this sweet name.

I remember once, in playfulness, I sat for a moment on her lap. She pulled my head down on her shoulder, and stroked my hair, and I heard her say in a whisper, "My darling boy," and when I looked up there were tears in her eyes. They were happy tears of memory. To mother we are only boys—her boys. She never forgets, and she longs to hear the old, sweet words we used to her.

You are a man. Perhaps there are little fellows in the home who run to welcome you in the evening, but you are to mother—her boy. Don't forget she likes to have you call her "Darling little mother." You will be glad you did it after she is gone.—Willis Brown in Ram's Horn.

## In the Foreign Field.

Two years ago Mr. D. Piscitelli, an Italian and Baptist deacon, began work among his people in Monson, Mass., and on October, 18 last an Italian Baptist Church was organized in that town and enters upon a hopeful mission with Rev. Alfred Barone as pastor. Why cannot other deacons do likewise in other places and among other races?

Bro. R. T. Bryan wrote September 18th from Yokohama, Japan, which point he had reached on his way to China: "Praise the Lord for His goodness to me and mine! Smooth sea all the way except yesterday, and that came on so gradually that it did not make any of us sick. Praise the Lord again for healing wife of her rheumatism and daughter Lula of her typhoid fever. It was not a severe case, but tenacious. She has had no fever for some days, and came to the table yesterday. The ship doctor managed the case well. 'Bless the Lord, O my soul.' Pray for me."—Foreign Mission Journal.

### The Regulars' Mission.

When Capt. Persching, U. S. A., on duty in the Philippines, was sent to reconcile the native Datto to our ways of thinking, he was cautioned about the chief's aversion to Christians. In the eyes of the Philipinos there are only two religions in the world—Mohammedanism and Christianity, his people representing the former and the Catholicism of the Spaniards the latter. On arriving at the Datto's bam-

boo palace he found all the chiefs assembled, with a native band, so he proceeded with his escort of rugged American regulars to where the chief sat. One of the first questions the native asked was:

"Are you a Christian?"

The suddenness of the attack might have disconcerted the diplomatic captain, but he was equal to the occasion, and quickly answered:

"No, your Highness, we are Baptists."

"It is well," was the reply.

They then proceeded to business—Lippincott's Magazine

The following facts from The Baptist and Reflector will be of interest to our Christian women:—

"Woman's organizations have had an increase so rapid, an influence so wide and an impulse so forceful that no other agency compares with them in value and virtue."—A. T. Pierson, D. D.

The Formation of Woman's Missionary Union—Missionary effort in different States and by individual Societies long antedated this organization, and formed the basis of co-operation upon which W. M. U. was established. The annals of the Southern Baptist Convention testify that there was a felt need in regard to Woman's Work. In 1887 by request of Dr. A. E. Dickinson, Miss Alice Armstrong of Baltimore, under the name of "Ruth Alleyn," wrote a series of articles on "General Organization for Woman's Mission Societies of the S. B. C." for publication in the Religious Herald, which were fruitful in strengthening the convictions of many who believed the time was near for a general organization. Steps were taken in this direction and as the outcome of a general meeting held in Louisville, Ky., in 1887, another meeting was held at the time of the next Convention, S. B. C., in May 1888, at Richmond, Virginia. Thirty-two delegates representing twelve States, assembled for definite action. Ten States heartily endorsed the organization of Woman's Missionary Union as an advance upon former methods and as an aid to progress. Virginia and Mississippi preferred longer time for consideration, but in 1889 fell into line. By 1891 the fourteen Southern States had heartily become a part of the general organization. A short time afterwards Indian Territory, the District of Columbia and Oklahoma also united.

### Financial Results.

The close of the first year of organized effort by Southern Baptist women showed an increase in contributions of nearly \$10,000 over the preceding year. During the sixteen years since organization the motto of woman's Missionary Union, "Go Forward," has truly indicated the character of its work. Contributions in cash and valuation of boxes sent to frontier missionaries have amounted to \$995,198. The cash total for the year 1903-1904 was \$73,090; valuation of boxes \$38,952; grand total \$112,042.

## Sunday School Lesson.

BY R. A. KIMBROUGH.

November 20, 1904.

### Isaiah's Message to Judah.

Isaiah 1:1-9; 16:20.

Time, about 735 B. C.

Place, Jerusalem.

Motto text: "Cease to do evil; learn to do well." Isa. 1:16, 17.

The time between last lesson and this one is something over a hundred years. Joash was followed by his son Amaziah. Then Amaziah's son Uzziah became king of Judah and reigned 52 years with great success and with wonderful prosperity to the kingdom. At the height of prosperity he became presumptuous and for it he was stricken with leprosy and his son Jotham began reigning as king before the death of Uzziah. Prosperity and extension of the kingdom continued to near the close of Jotham's reign, when Pekah, king of Israel and Rezin, king of Syria began to despoil Judah. The prosperity under Uzziah and Jotham luxury, corruption, pride, Godlessness and idolatry in great abundance, although these two kings were good men. Ahaz, a man better to the notions of the people, began his reign at the time of this prosperity and sinfulness. He was weak and wicked, perhaps the worst king Judah ever had. The kingdom was brought low under his reign. Idolatry was encouraged and exalted. True worship became almost extinct. The temple was closed before his reign ended. At the end of Uzziah's reign Isaiah became prophet in Judah. He continued to prophesy until Hezekiah, son of Ahaz became king, a space of about 60 years. He was the greatest of the prophets. The sixth chapter of Isaiah gives an account of his call as prophet. Our present lesson is the gist of one of his sermons to Judah, about the beginning of the reign of Ahaz.

### NOTES ON THE TEXT.

1. Judah's sinful condition—1-6. "The vision" is what God revealed to the prophet for him to proclaim to the people. How he received the vision we are not told. It is enough to know that it is God's message by Isaiah, for in the second verse he says, "for the Lord has spoken." Isaiah was the son of Amos. His message is "concerning Judah and Jerusalem," his own land and city. It was in the days of Uzziah, Jotham, Ahaz and Hezekiah that he prophesied. The first verse is introductory to the whole book, and gives the time of his ministry. "Hear, O heaven, and give ear, O earth, for the Lord hath spoken. This is the beginning of this sermon. He calls the nation to account for ingratitude, sin and rebellion. Heaven and earth are called to sit in judgment. This shows great earnestness on the part of the prophet, also a great reason why the people should hear. Both heaven and earth should be interested when the Lord

speaks. "I have nourished." This pronoun refers to the Lord, not Isaiah. The Lord had nourished in the sense of increased in power and wealth, and "brought up," meaning brought them to high station as a people and nation. The nation under the Lord's goodness for the past hundred years had been on material increase. "And they have rebelled against me." This is sad. Prosperous and ungrateful. So human. Some of their tribe still live. Verse 3 compares these ungrateful people with "the ox which knoweth his owner and the ass his master's crib." Brutes show consideration for the ones who feed them. But Israel doth not know. "Called Israel here because of original national name." "My people doth not consider"—thus explaining why they did not know, simply the lack of consideration not a lack of opportunity or knowledge—but rebellion in the face of knowledge. Verse 4 tells why they neglected God. God calls them "a sinful nation," no holiness there—not right at heart. Also, "a people under the load of iniquity"—all kinds of sin upon them. They were a seed of evil doers and continued by choice as children that deal corruptly. By nature and by practice they were sinners. They forsook the Lord, provoked him to anger, and turned from him, deliberately. Verses 5 and 6 picture the nation the figure of a very sick and sorely afflicted person who sought no relief. So they turned not to God for forgiveness and his help. Further affliction was useless. They were already brought low, but this providence did not bring repentance.

2. Judah's disastrous situation. 7-9. Verses 7 and 8 are simple historic statements of the condition of Judah at the time of the message. This suits the time of Pekah's and Rezin's invasion of Judah until she was in a very destitute condition. This was during Ahaz's reign. Isaiah shows this condition to be a result of Judah's sin and rebellion. Jerusalem was the daughter of Zion. She was brought low and described as "a booth in vineyard," or "a lodge in a garden of cucumbers." A both and a lodge were small shelters or huts used by the watch or guard over a field or garden. This comparison indicates the reduced condition of Jerusalem at the time. A mere defensive outpost with Judah's cities all burned, and nearly all her people killed or carried away captives. Verse 9 tells why complete extinction was not visited upon Judah. It was the divinely preserved remnant, saved by his grace, that saved the nation.

3. Judah's gracious remedy. 16:20. In verses 10-15 of the chapter the people that religious ceremonies, offerings, keeping of days, feasts, etc. Will not save them or even be pleasing to the Lord. External forms with no love and devotion of the heart are not acceptable. Formalism will not save. The remedy is an inner cleansing. Verse 16 shows this. It teaches repentance and the bringing forth fruits worthy of, or indicative of, repentance. "Wash you, make you clean." Hear Da-

## No Yellow Specks,

No lumps of alkali, are left in the biscuit or cake when raised with Royal Baking Powder. The food is made light, sweet and wholesome. Royal should take the place of cream of tartar and soda and salcratus and sour milk in making all quickly risen food.

ROYAL BAKING POWDER CO., NEW YORK.

vid: "Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow." The things commanded in verse 17 were doubtless far from the usual practice of the people, and showed them to be great sinners under formal observances. How shall relief come? "Come now and let us reason together." Only to think, and come to the Lord who is ready and willing to pardon the greatest sinner is what God wants on the sinner's part. A return to him in penitence and the deepest stains of sin are gone. From verses 19 and 20 we see that if the people were willing to consider and follow the Lord's advice it would be well with them, but if they refused, destruction would be the nation's portion.

### Box Packing.

On Monday, Nov. 7th, at 3:30 p. m., the W. M. Society and Sunbeams of Crystal Spring's Baptist Church jointly packed, and shipped a box of clothing to the orphans.

Ready made clothing of all sorts, well suited to the needs of the children, was most generally contributed.

The Sunbeams, under the wise leadership of our lovely Sister Ellis, were lavish in their gifts.

All seemed happy in their privilege of giving to this box. Value of box, \$81.10.

Truly,

C. T. OWENS, Pres. of W. Society.

The Argus reports that the young ladies of Judson College, Marion, Ala., raised last year among themselves and friends over \$1,300 to aid poor girls in going to that school. This is a loan-fund which now amounts to over \$3,000, and about \$700 of it comes back each year. President Patrick has personally aided 40 girls through his school, and says that not one has failed to refund.

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## Editorial.

## The Spirit of Hopefulness.

It is the inspiration of life, which the desire and expectation of future good breathes into man. It is born and sustained by faith in the overruling and directing providence of a personal God. It receives the strokes of misfortune with patient endurance; it holds the soul steady amid the storms; it sustains continued and heroic effort; it makes life joyous and courageous, strong and fruitful, it has regard to the recompense of reward.

There is fruit in hopefulness. He who works without hope tugs at a task, carries a burden, accomplishes but little. And even that achievement is merely the reward of arduous toil, and sometimes of painful labor. The hopeful soul bears fruit—the natural, spontaneous, joyful production of food for the world's hunger. How happy the vine laden with luscious grapes seems to be. It is its own life freely and fully and cheerfully going out in fruitage. The hopeful spirit is never barren. It bears much fruit. A despondent disciple may do good after a fashion, but his effort is constrained, and his influence hard, making its channel by its own force, instead of flowing into a canal already open and inviting. To do good is not work to a hopeful spirit, it is fruit-bearing.

There is joy in fruitfulness. Much fruit gives fulness of joy. Jesus said he gave the beautiful parable of the vine and its branches that his joy, that which he has and bestows, might be full. A hopeful spirit, like the healthy vine, is fruitful and happy in its product. Drummond gives us this glimpse into his useful and happy life:

"I remember well how I used to pray for joy. I was told that a Christian must be joyful. I prayed and prayed, and must say I did not get it. Why not? Because it does not come by prayer alone. I used to think that joy was kept in lumps—packets which were stored up, and then doled out, or injected like morphia—and that if I prayed a lump would come. But joy is a fruit. It comes from the vine through the branches. If there is fruit joy will come, and you cannot help it. You do not, you cannot make joy. Abide in Christ, bear fruit. Live right and do good, and joy will come."

There is strength in joy, while fruit is for the world's hunger, while no tree consumes its own fruit, yet the out-going life of the tree into spontaneous and joyous fruitage is necessary to its vigor and strength. The hopeful, fruit-bearing, joyous disciple is always strong. Nehemiah encourages the despondent and weak with the assurance that "the joy of the Lord is their strength." Gratitude for the kindness of God's mercy and grace, peace under the confidence that his government is wise and good, joy in his favor and love, gives strength for the duties and burdens of life. It is a fact of experience that the more cheerful we are in worship and service the more shall we abound in them.

This hopeful, this good, spirit is not merely the native endowment of a sanguine temperament; not simply the structure of a sound mind in a healthy body, for many who are feeble and weak are full of courageous and inspiring hope; it is the inspiration of "faith and hope and love." It is the fruit of the Holy Spirit. "The kingdom of God is . . . righteousness, and peace, and joy in the Holy Ghost." Though a grace of the Spirit, we can and should cultivate on all occasions, under all circumstances, the spirit of hopefulness until it becomes characteristic, a habit of the soul, the cast of mind. Then we could be fruitful, joyous and strong.

## Underpaid Professors.

(The Outlook.)

Speaking at a dinner on the eve of his departure for England, Sir William Ramsay, the distinguished English scientist, made some true and striking comments on the underpayment of American teachers of all kinds. He seems to have been very much impressed by the inadequacy of the rate of payment of men employed in scientific capacities, and astonished at the disparity between the returns for this kind of work and the returns which men of the same ability secure in industrial work of any kind. He declared that not only scientific men, but teachers of law, medicine, and theology in this country are greatly underpaid, and that the inevitable effect of such a policy must be to deter men of first-class ability from entering the profession of teachers or investigators, and in the end to lower the quality of the work done in these departments and to diminish their

authority in National life. It could hardly be expected, he said, that young men would elect a professorial rather than a professional career, if such an election involved the acceptance of greatly reduced incomes. The tendency would be to send into the professorial career, those men who doubted their capacity to rise in their professions. While it is true that young men of generous impulses do not decide the vital question of life-work solely or even largely on the basis of pecuniary reward, it is certainly true that vocations which are greatly underpaid lose a large element of attractiveness, and in the end draw many inferior men. Sir William said very truly that it is not necessary that every professor or investigator should earn a large amount of money, but that it is necessary that the leading places in the professorial field and in the fields of investigation should be well paid, in order that a stimulus might be afforded to young men at the start. He had been specially impressed by the great sums given or bequeathed for teaching purposes by rich men, and he discovered that these sums were largely used in the erection of buildings and sometimes in the founding of new institutions. Recognizing the fine impulse behind these gifts, Sir William Ramsay urged that such generosity should be devoted to increasing the endowment of existing chairs in order that they might become great prizes for the field of intellectual endeavor. He pointed out the example of Germany, where the leading chairs in the universities command a rate of payment comparable with that given to men of the same quality in the professions, and where even among the smaller universities many leading positions held by teachers are extremely remunerative. Sir William Ramsay was much impressed by the genius for organization and by the fertility of resource of young Americans, but he declared that unless scholarship was made attractive to them by fairly adequate payment there would be a decline in the teaching power of the country and ultimately in the intellectual quality of its professional men.

Unions built upon the suppression of truth, or indifference to it, may be attempted, but it is questionable if they prove either honorable or lasting. Truth is dearer to God than patched-up unifications. When churches can unite without the sacrifice of principle or doctrine, it is the right and proper thing to do; but where they are the result of compromise, comprehension and laxity, they are sure to breed more of evil than of good, more of weakness than of strength, more of discord and contention than of harmony and peace.

We commend these wise and timely words from the Western Recorder to those disciples of Christ who seem to think that a mere semblance of unity among his followers would cure all evils and result in a speedy conversion of the world unto him. Real unity, such as existed between the Father and the Son, and for which Christ

prayed in behalf of his disciples—unity of nature and spirit, desire and purpose, oneness of life—should be sought and prayed for. But a mixture of heterogeneous elements is not unity and would not give harmony in life nor strength in witnessing.

Take Christ for your strength, dear soul. He'll give you power. Power to overcome the world, the flesh and the devil; power to crucify every besetting sin, passion, lust; power to shout in triumph over every trouble and temptation of your life: "I can do all things through Christ which strengtheneth me."—D. L. Moody.

## MISCELLANEA.

Some pastors are like stage drivers, they must keep their teams in a trot; and they too must often change the team.—R. A. Cohron.

The West Point church has called Rev. W. T. Hudson to its pastorate for another year, the fourth of his ministry in that town.

McFerran Memorial church of Louisville has advanced the money for the expenses of their pastor to the Baptist World's Congress in London. Noble church and worthy pastor.

Rev. W. J. Mahoney, pastor Calvary Baptist church, preached the sermon at the Joint Thanksgiving services of the Baptist, Methodist and Presbyterian congregations of Vicksburg.

Texas Baptists are great givers. Recently the First church of Waco gave \$1,500 to state missions; the First of Fort Worth \$2,000; and the First in Dallas \$3,476.

The students of our Seminary preach every Saturday night on the streets in Louisville. Since the opening of the session, October 1, there have been several confessions of Christ as Savior and Lord.

Perhaps if we have more opening of the scripture, and less setting forth of human opinion in our pulpits, preaching would be more persuasive and the people of God more thoroughly built up in faith.—Examiner.

Our wingless Byrd, Sunday school missionary of the convention, had a good hearing at Newton in two services on last Lord's day. He is sensible and practical, earnest and devout, and the people say is doing much good.

Brother Ezelle, member of First Baptist church, Spartanburg, S. C., and superintendent of the Sunday school of 500 scholars, worshipped with First Baptist church, Vicksburg, on last Lord's day. Two of his brothers are preachers. Educated, polished, magnetic, a lover of the young, no one wonders that he has a large school.

"He that cannot forgive others breaks the bridge over which he must pass himself; for every man has need of forgiveness"—Lord Herbert. "If ye do not forgive, neither will your Father which is in heaven forgive your trespasses."—Jesus.

Hypocrisy—one of the most artful methods of issuing spurious currency is to take gold coin and bore into it and dig out the great bulk of the gold and then fill up the cavity with lead. The face of the coin remains in tact, but the heart has been hollowed out.—A. J. Gordon.

What is the average type of a counterfeit church? A hammock attached on one side to the cross and on the other held and swung to and fro by the forefingers of mammon, its freight of nominal Christians elegantly moaning meanwhile over the evil of the times, and not at ease unless fanned by eloquence and music, and sprinkled by social agitations into perfumed, unheroic slumber.—Joseph Cook.

I retain a decided preference for the old name for a place of worship—"a meeting house." It is full of meaning. A church is a society of men called out from the world unto the service and worship of Christ. The place of their gathering is where they meet and hold communion with one another and with God through Christ in the Holy Spirit.

Here is a touching extract from a young lady of 17 years: "Out of the money I make from this school I expect to pay for my last year's music and tuition, and am trying to save money enough to go back to Hillman next year. I hope I shall not fail." She will not fail. Heaven's richest benediction abide on these self-sacrificing, toiling Christian girls!

A good sister said to her pastor, "Our people, all of us, are so shy." That is an exact picture of many churches. The members do not despise much less hate, one another, but they are shy. They suddenly, coyly, turn away from an imaginary something which excites fear, and are cold and reserved! Is there any cure? Let each one seek for himself the remedy and use it. "Love thinketh no evil."

All those noisy church members who strike at others and hit only the air, whom J. B. Gambrell compares to the Arkansas mule, do not live in that state nor Texas. That animal, always so "backward in going forward," he says, spends his time in braying and kicking, and as the people who know him pay no attention to him, one is at a loss to decide "whether he is braying at his kicking, or kicking at his braying."

Pastor Sproles, of Vicksburg, is preaching a series of sermons on Polity of Apostolic churches—their membership, ordinances, officers and relations. The relation of Peter to the other Apostles and to the churches; Origin of the Papacy; The

Right and Duty of Private Judgment in Matters of Religion; The Confession and Forgiveness of Sins; The Prophetic and Sacerdotal Idea of the Ministry; The Intermediate State; The Invocation of Saints; The Resurrection and Judgment; The destiny of Believers and Unbelievers.

Rev. J. R. Carter, Superintendent of our Orphanage, preached in Newton on last Lord's day. The people heard a good sermon and renewed their youth by coming into touch with some of God's little ones who have no human parents on earth. What a blessing these orphan children are to us all, and especially to old bachelors and maids, and to childless married men and women! Let our brother bring the people unto this blessedness as far and wide as possible.

The pastorate of Dr. J. B. Searcy at Biloxi, and his ministry on the coast, have been remarkably fruitful. Since its beginning, a splendid brick meeting house has been built, furnished and paid for in Biloxi, and also a chapel at point Cadet valued at \$1,000. These two houses were set apart to God's service on first Lord's day in November, Dr. Rowe assisting the pastor. Our Convention Board did a wise thing in giving large help to these places.

Speaking of the American committee's edition of the Revised New Testament, which some Pedo-baptists have criticised as a "Baptist" version, the Alabama Baptist says: "But it is well known by all who have taken the trouble to inform themselves that the American Board of Revisers had on it only one Baptist, and he died before the book was published, so the translation, 'Baptize in water . . . in the Holy Ghost and in fire' may fairly be said to be the work of non-immersionist scholars."—The Index.

Rev. I. A. Hailey, a Mississippi College man, is teaching the Bible Department in Clinton College, Kentucky. He is also the pastor of the Baptist church in that town, and is successful and happy in his work. This information surprises no one. It is in keeping with reports that come from all men who have been taught and trained in our college, and are abroad for a time. "For a time?" Yes, indeed, many of them will come home after awhile. Some of us are glad that we never went away.

The Christian Advocate tells a remarkable story of a Baptist "Deborah." Mrs. Virginia Hawes, a sister of Mrs. John A. Broadus. The story is that before Howard L. Jones was called to the old-time, down-town church of Epiphany, New York City, that the church lost heart, permitting its pastor to resign, and discharged its sexton and choir. Mrs. Hawes would not accept defeat, and on promise to pay all expenses reopened the building for the summer and secured Dr. Jones as supply and paid the bills. We all know the balance of the story. The supply became pastor, the membership doubled and over \$23,000 paid on the debt before the pastor accepted a call to Chattanooga.—Argus.

### Jones County Sunday-School Convention.

The second session of this body was held at Antioch Church, near Gitano, Friday, Saturday and Sunday, November 4th, 5th, 6th, 1904. Nine Sunday schools were represented—nearly every Baptist school in the county. Dr. J. T. Denton, president, opened the meeting; Miss Pearle shows, Secretary, at her post.

Bro. T. J. Miley was the only regular preacher present; the writer and Bro. Byrd, the Board S. S. representative, also being in attendance. Some pointed addresses were listened to with marked attention. The meeting was clearly one of great profit; reports showing great progress along all lines.

Professional duties caused Dr. D. to decline, re-election. Bro. H. C. Collins was chosen president and Miss Shows was retained. All these are noble Sunday-school workers, and there are others including, Bro. J. B. Murray. Antioch has a live school, something over a year old—fifteen of the students recently baptized.

Of course we visitors were most hospitably entertained—Our home being in the kind family of the elder. Bro. Murray, who with his six children, are old members of the church, an example of household baptism. The convention was very largely composed of young men and maidens.

While enroute, the writer visited the kind family of Bro. T. B. Bonner, at Laurel, and partook of a welcome midday meal. On his return he was able to greet Pastor J. E. Phillips, and visit Pastor Low. Under protest he went to the hotel for supper; but was there captured by Bro. Cleon L. Williams, till train time for home.

L. A. DUNCAN.

P. S. We are having some changes in Meridian. Pastor Bosdell leaves Forty-first Avenue for Kentwood, La., and Bro. Morris has been chosen to succeed him. Elder E. W. Spencer has been called to the Highlands, for half his time, and to Morton and Pelahatchie the other half. He is expected to locate in city by the first of January.

### Lebanon Association.

The Lebanon Association met with the Ellisville Baptist church Nov. 2, Rev. O. D. Bowen in the chair. After reading the letters from the churches, the permanent organization was effected by re electing O. D. Bowen, moderator, and W. K. Red, clerk. The Associational sermon was preached by J. P. Culpepper, and was greatly enjoyed by the brethren. Owing to the rain, which continued throughout the day, but few of the ladies were present. The ministers present belonging to the association, were O. D. Bowen, W. K. Red, I. P. Trotter, M. J. Derrick, J. P. Culpepper, W. B. Holcomb, J. E. Phillips, J. L. Lowe, L. E. Lightsey, R. J. O'Bryan. Visitors present, A. V. Rowe, J. E. Byrd and O. M. Lucas. The Lebanon is one of the best in the State. Live and aggressive pastors who bring things to pass, is the secret of their success. 350 baptisms were reported, and

about \$3,200 were contributed during the year.

The reports of committees were good and the brethren discussed them vigorously. The brethren have set their heads on \$5,000 for the next year and no doubt the amount will be raised. Brethren Rowe and Byrd discussed their special work to the edification of the body. THE BAPTIST man discussed the able report on Publications by Bro. Conner of Hattiesburg. The paper has many friends within the bounds of the association. The next meeting will be held with Columbia St. Church Hattiesburg, Rev. J. L. Lowe to preach the sermon with J. E. Phillips "in case of failure."

O. M. LUCAS.

### Biloxi Baptist Dedication Day.

Last Sunday was an high day with us at Biloxi. Our big bodied, big brained, big souled, Dr. A. V. Rowe, was with us and was at his best. At 11 a. m. he preached the dedication sermon for our church. He emphasized two thoughts:

1st. God's name—meaning his authority and power is in the church, and 2d, Christ is to be magnified there by all the church does. The house and property, worth about \$10,000, was formally given to God without a cent of encumbrance upon it. The entire congregation shook hands with the preachers and we had a time of general rejoicing.

At 7:30 p. m. our Mission church at Point Cadet was packed to its capacity. Dr. Rowe again preached on Reconciliation with God. The house was formally dedicated to God's service, against which there was not a cent of indebtedness. This house is situated on a beautiful corner lot 120x170 feet, one block from the electric car line and two blocks from the front beach. The present writer had bought this property in his own name and right for \$250.00 and given the Mission 3 years in which to pay for it. After the dedication of the house it was thought that \$50.00 could be raised in the congregation on this obligation. The collection opened lively and soon it was determined then and there to provide for the \$2,000. It was done and we all went away happy.

J. B. SEARCY.

### Preamble and Resolutions of the Mississippi Association.

Whereas, the Mississippi Association a few years ago, in session at New Providence Church, excluded Zion Hill Church from the fellowship of this Association because they had Rev. M. T. Martin an accredited Baptist preacher as their pastor, and by so doing the Association overstepped her bounds and infringed upon the rights of a sovereign church, therefore be it

Resolved, That we deplore the action and withdraw said action, and implore the forgiveness of Zion Hill Church and invite her to come back to the Old Mississippi Association.

Done by vote of the Association in session at Mt. Zion Church, Franklin county, Miss., Oct. 8, 1904.

### Reply

Of Zion Hill Baptist Church to resolutions of the Mississippi Association.

Dear Brethren:—We have received the resolutions of apology passed at your last session relative to the exclusion of Zion Hill Church from the Association for having Rev. M. T. Martin, an accredited Baptist minister as her pastor.

Resolved, By Zion Hill Church in conference, that we regard the apology as manly, and Christ-like in spirit and that we accept the same in good faith, and should the church decide not to return to the association it will not be on the account of any ill feeling on our part toward the association.

Resolved 2, that a copy of these resolutions be sent to the church of the Mississippi Baptist Association and also a copy be sent to THE BAPTIST and request the publication of the same.

I. G. LEA,  
W. R. JACOBS,  
R. L. BUTLER, Com.

Done by vote of Zion Hill Church, in conference November 6, 1904.

### That Unanswered Question.

Some weeks ago I was on the train with a Brother minister who was highly elated over a great meeting he had just held. The spiritual power was so deep that unconverted church members, "the hardest people on earth to reach," were saved. He detailed how he and his help were granted special power to hold up Christ as the sinner's all sufficient but only Savior, and how that when he had made one of his clearest propositions to those who would rely on Jesus alone to save to unite with the church and put him on by baptism, to his amazement a prominent lady member came forward. The brethren stared at each other. She was examined and cross-examined. Various suggestions were made as to why she must be mistaken, but she steadfastly affirmed that she had never trusted Christ only for salvation until that day. She wanted to be baptized, (they always do). After consultation the church withdrew fellowship from her and then baptized her—it was commanded to baptize believers—and she had "the answer of a good conscience."

But why this extreme care at the second emersion? In the first instance the church professed to be trying to obey the Savior—is the obedience to a greater than he in the second? If not why be so careful in the second?

This is the second time I have asked this question. It is eminently practical. Surely some one can answer it. Where are the brethren whose orthodoxy awhile gone was boiling over?

In good hope behind the Blood,  
R. A. COOPER.

But the man who is really a man must love. And as God is love, it follows that the more love there is in the human heart, the more God-like—or "Godly" that heart is.

## WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.

P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

### Woman's Central Committee:

Mrs. E. G. Hackett, President,  
Meridian; Mrs. W. R. Woods,  
Secretary, Meridian.

### Program—November, 1904.

Programs are suggestive. The introduction of other features, selection of additional hymns, subjects of prayer, etc., are left with the society.

### Subject: Work of Woman's Missionary Union.

Seed Thought: "In His service, as we are growing stronger."

The calls to grand achievement still increase."

1. Prayer: That the Holy Spirit may take possession of every heart.

2. Scripture Reading: John 15. Remarks by leader upon fruit-bearing. Fruit of the lips, of the life and the "fruits of the spirit," are all sources of blessings to others.

3. A basket of beautiful fruit. Members in turn to give some one fact observed, experienced, read or heard regarding noble work in any direction by women.

4. Notes of joy regarding W. M. U. Work: Selected from annual report, corresponding secretary, W. M. U.

5. Leaflet: "Woman's M. U. an educating influence in missions," by Mrs. J. S. Dill.

6. Queries for quiet moments: Am I proving my life by my fruit? Am I doing my part in laying the cause of missions on young hearts?

7. A helpful thought for humble workers: Each part of a beautiful mosaic may be a little worthless piece of glass, marble or shell, but each in its place constitutes a masterpiece of art. So with our insignificant lives in the hands of the great Artist, and how precious the thought of being used by him in the perfection of his wonderful plan for the world's redemption.

8. For special emphasis: Leaflet "Wanted—without delay."

9. Discussion: What part can this society have in the Tichenor Memorial? Business, collection, etc.

10. Prayer: Thanksgiving for the privilege of service; petition for various lines of W. M. U. work, especially mentioning "The Tichenor Memorial."

### Work Of Woman's Missionary Union.

#### The Worth of Life.

"All the worth of living  
Is loving, hoping, giving.  
Love survives the breath;  
Hope grows strong in death;  
Thy gifts, God returns to thee  
With increase—through eternity."  
—Mary Lyon.

"Women's organizations have had an increase so rapid, an influence so wide, and an impulse so forceful, that no other agency compares with them in value and virtue."—A. T. Pierson, D. D.

### The Formation of Woman's Missionary Union.

Missionary effort in different States and by individual societies long antedated this organization, and formed the basis of co-operation upon which W. M. U. was established. The annals of the Southern Baptist Convention testify that there was a felt need in regard to Woman's Work. In 1887 by request of Dr. A. K. Dickinson, Miss Alice Armstrong of Baltimore under the name of "Ruth Allen" wrote a series of articles on "General Organization for Woman's Mission Societies of the S. B. C." for publication in the Religious Herald, which were fruitful in strengthening the convictions of many who believed the time was near for a General Organization. Steps were taken in this direction and as the outcome of a general meeting held in Louisville, Ky., in 1887, another meeting was held at the time of the next Convention S. B. C. May 1888 at Richmond, Virginia. 32 delegates, representing twelve States assembled for definite action. Ten States heartily endorsed the organization of Woman's Missionary Union as an advance upon former methods and as an aid to progress. Virginia and Mississippi preferred longer time for consideration, but in 1889 fell into line. By 1891, the fourteen Southern States had heartily become a part of the general organization. A short time afterwards Indian Territory, the District of Columbia and Oklahoma also joined.

Dothen, Ala., April 24, 1899.  
Mr. J. R. Young, Dothen, Ala.—Dear Sir—This is to certify that I received great relief from the bottle of Hall's Great Discovery, which I bought of you. In fact I do not think there is anything to equal it. I was troubled for about two months with lame back and after taking one half bottle I consider myself cured.  
Yours truly,  
J. J. WILLIS.

**The Solid South**  
is no more solid than the  
**PENN MUTUAL LIFE INSURANCE CO.**  
A policy in the Penn Mutual is the best protection you can give to those dependent on you.  
It takes care of them when you are gone.  
If it's a Penn Mutual it's all right.  
We insure by mail. : : :  
Home office 921 Chestnut Street, Philadelphia.

### Financial Results of Organized Work.

The close of the first year of organized effort by Southern Baptist women showed an increase in contributions of nearly \$10,000 over the preceding year. During the sixteen years since

organization, the motto of Woman's Missionary Union "Go Forward" has truly indicated the character of its work. Contributions in cash and valuation of boxes sent to frontier missionaries have amounted to \$995,198. The cash total for the year 1903—1904 was \$73,090;

### The Construction of Woman's Missionary Union, Aug. S. B. C.

A former Secretary of the Sunday-school Board expressed appreciation of Woman's Missionary Union by writing "It is one of the most wisely constructed pieces of denominational mechanism."

VICKSBURG, Miss., Oct. 25, '04  
DEAR MRS. JOHNSON:

It has been my purpose for sometime, to write you concerning the work of our Aid Society of Calvary Church, but our work has been mostly of local character, and reports have been made to Mrs. Wood and the Central Committee.

We have had weekly meetings throughout the summer, deeming this better than disbanding the heated term.

### A Texas Wonder.

#### Hall's Great Discovery.

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment and seldom fails to perfect a cure. Dr. E. W. Hall, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

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We began late in August to plan a box for the frontier mission, and on last Monday we met to pack the box and were all rejoiced when our contributions were collected and valued at one hundred and thirty dollars.

Rev. H. P. Haley of Wynnewood I. T. is the beneficiary of our gifts. His letters to us about his field and work are very interesting. I feel sure none of us at home appreciated fully all the self-sacrifice necessary to go into the frontier fields and we as humble hand maids of our Blessed Lord, are glad to have a part in the work.

Yours in Christian Bonds,  
(Mrs.) P. L. DAVIS, Ladies Aid and Missionary Society, Vicksburg, Miss.

**You pay five times too much for lamp-chimneys.**

**Buy good ones. MACBETH.**

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

Do you want the Index? Write me.  
MACBETH, Pittsburgh.

**SICK HEADACHE For Twenty Years. CURED BY PANOL.**

Mrs. E. Hutchinson, Ott's Mill, La., says: "For twenty years I was a sufferer with sick headache. Was confined to my bed three or four days every month. I could get nothing to relieve me until two years ago, when I commenced using Panol. I have never had one of those spells since. If I feel any of the old symptoms at any time, I take Panol two or three days and am all right. It has given me health and strength that I did not expect to have any more. It is certainly a great blessing to suffering women—pleasant to take and sure to cure."

For tired and run down women, for impaired digestion in both sexes, of all ages and at all times, and for disordered conditions of the nervous system,

**PANOL**  
Is easily without a rival or a peer  
Pleasant to take as lemonade,  
harmless always, cures when all else fails.  
50c. Six for \$2.50.  
Sold by Druggists and dealers in medicines.  
**Royaline Medicine Co., Ltd.,**  
New Orleans, La.

THE LARGEST SALE OF ANYONE  
BRAND IN THE UNITED STATES  
**Sauer's**  
FLAVORING EXTRACTS

## "A Soft Answer."

A great sage has said, "A soft answer turneth away wrath, but grievous words stir up anger." This is none the less true now than then. I have always believed that a man should have the backbone and sterling manhood to speak his thoughts and denounce the evil and condemn the wrong, but to always be ready to turn loose the linguistic battery, loaded with hellish wrath is a splendid characteristic of the devil. I have never had any kind of respect for a person whose tongue is always lashing some one without cause and whose temper is everlastingly not with indignation. Nor could I ever believe that a person had much of the spirit of Christ in him when his temperament was so very different from the sweet and lovable disposition of Christ.

Now then, if this happens to be the misfortune of some you know and is irremediable, they might justly deserve the pity of those whom they have offended, but their condition is deplorable. In their little souls, runs the stream of a pickle spirit that is always wounding somebody's feelings when it comes out through their unguarded tongue.

I can't see for the life of me how there can be any Christ in such a spirit as this. But there are a host of so-called Christians (some of them preachers) that are so unpleasant at times in their disposition that the atmosphere of their presence is anything else than congenial. The Christian person should be one of a Christly spirit and not with unbridled temper ready to say a whole lot of fool things that are not becoming in a first class gentleman, and in the light of common sense, make himself ridiculous upon the slightest provocation. I don't believe in a "good, goody" sort of a religion, but I've got no patience with any man, nor confidence in his religion, when his religion doesn't lead him to respect other people.

Brethren, I believe that we who call ourselves followers of Christ, should be more Christly in our conversation and in our daily conduct. Let's not clothe ourselves in a spirit of repugnancy, but in all gentleness and sweet-spiritedness let us live and move among the children of men that our lives may be worthy of their imitation.

F. N. BUTLER.

Clinton, Miss.

## South McComb.

Rev. J. H. Lane has just closed a meeting of 8 days duration in South McComb. It was my privilege to be with him during the meeting and I verily believe that the efforts put forth were not in vain. There were additions to the church, and I am sure they will be additions not only to the number of membership but also to the working force. A great many Christians expressed themselves as having been benefited by the services from time to time and some of the unconverted manifested a deep interest.

Pastor Lane has and is doing a great work in South McComb. I am sure that

is one of the most important fields I know. While he has a number of very earnest, noble, consecrated workers in his church and they are doing, it seems, all they can in every sense, still he is in the midst of great needs and hard work. I feel like that we, the Baptists of the State, ought to pray for him and pay him that he may give his entire time to the work. It needs him. God is greatly blessing what he has done and is doing. May the benediction of heaven be upon him and his good people, and God's Spirit with those unconverted to lead them to the Light.

J. E. WILLS.

## Interest in Music.

Being a teacher of music and realizing its needs all over our country I want to say that singing schools is a necessity in all of our churches taught by men full of the Spirit of Christ and well qualified in music to teach the same. I have been teaching music 15 or 20 years and this year has been one of my best in every way. I want to thank Brethren Murray and Steen for helping me at their churches. I wish all of our Brother ministers would do the same at their churches in the future. I am taking a special course in music at this time. I aim to do better work for my people than before. Any minister who desire me to sing in meetings or to teach schools at their churches will notify me of the same soon as possible.

I take THE BAPTIST and think all true Baptists ought to do the same. It's worth all its costs.

Yours truly in Christ,

H. P. BLACKWELL,

Principal, School of Music, Seminary Miss.

"Spurgeon's London publisher has issued his 2,900th sermon, whose title is, How God Comes to Man. All these 2,900 sermons are in stock and are constantly being sold." More than ten years ago Spurgeon went away to the heavenly home. The voice of the messenger was hushed in death. "He being dead yet speaketh." His sermons are published a decade after his death and find ready sale. His words live. What gives them this perennial life and power? They present old truth in great simplicity. The preacher loved God supremely and his fellowmen—all men—as himself. He delivered the divine message out of a heart throbbing with this spiritual passion unto the hearts of men. The closing sentence of this last published sermon will carry comfort to many souls, and reveal to us something of the source of his power. Assuring the believer that when God calls for him he will not be afraid because he shall be covered with the robes of righteousness, he says: "Why, surely, beloved, as this is the case, you may even long for the evening to come when you shall hear his voice, and shall be up and away from this land of shadows and chilly night-dews, into that blest place where the glory burneth on for ever and ever, and the Lamb is the light thereof, and the days of your mourning shall be ended forever."

## First Cor. 16:2.

God's is a full word—full of meaning. In this one verse we see several things: 1. Laying by in store; 2. And just when (first day of week) many have collected week's wages and can so easily lay aside God's part. 3. Every one of you. There is not a single member of a church exempt from giving. The Bible here binds it to every one, and each church, with the Bible in hand, can require—is under duty to require—each member to give; for all are under solemn compact to hold the Bible as the man of their counsel in all things. And if there be members who, wilfully, are not at one with the Bible in this teaching, they, thereby become subjects for discipline, and the churches should furnish discipline. The Bible requires Baptism of those who would be members of a church—all concede this—and Baptists have no fellowship for any who are not baptized.

The Bible requires "every one of you"—church members—to give, and the word is all truth—standing on a common level throughout—and so, one requirement is as binding as another. Baptism teaches much; so does giving; and the obedience of love is the ground work in the fulfillment of each.

If a Baptist Church has no fellowship for one not baptized, how can she continue fellowship for one who persists in not giving, when the Bible expressly requires it of all?

4. No doubt as to how much: "As God hath prospered."

If God hath prospered me ten dollars per week, I must lay by His part—one dollar. Should it be twenty dollars, then two instead of one. No man need be blind as to God's requirement in giving.

Would it not be a blessing to the churches, to individual members and to God's exalted work, were the churches to institute measures of discipline for more contributing members? Let him who knows, answer.

J. E. PHILLIPS.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

## Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

## Mrs. Mary Jane Oakman.

Mrs. Oakman is the eldest daughter of Rev. John Thompson of Conn. Miss. She was born April 24th, 1883. She professed faith in Christ in August, 1893, and was baptized into the fellowship of Byhalia church at Byhalia, Miss. She was married September 12th, 1900, to Mr. G. H. Oakman of Lorman, Miss. On October 18th at her home near Lorman, she heard the call of the Master and "went quickly unto Him." She was a consistent, faithful member of Fellowship Baptist church. She leaves a husband and three little children to live without her. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

W. E. HATHORN, Pastor.

## W. D. Pierce.

Bro. W. D. Pierce departed this life, age 59 years, 7 days. Was born October 22nd, 1854, and was married to Miss S. E. Steen November 8, 1868; united with Steens Creek Baptist church at the age of 16 years. The result of their union was nine children, five have preceded him, four while they were small. One lived to be grown. He leaves a wife and four children, two sons and two daughters, and many relatives and a host of friends to mourn their loss, but we trust that their loss is his great gain, so let us not mourn as those who have no hope. He was a true husband, a kind and loving father, a good neighbor, a noble Christian, a deacon of Hickory Ridge church, and will be so much missed by all. May this affliction be another stepping stone that will lead them to the city eternal. A voice is hushed, but it has taken up glorious strains in paradise. Another link of the family chain is missing, but none may be missing at the great day is the prayer of the pastor.

S. MORRIS.

## Rev. I. F. Price.

Just one year ago, today  
He was laid beneath the cold, damp  
clay;  
A braver or nobler young man,  
Has never lived upon this land.  
For, with God's royal banner in his hand,  
He was ever ready to take his stand,  
And with words so true and full of love,  
He told of that sweet home above.  
Now, that low, gentle voice is hushed,  
For into eternity the spirit has rushed;  
And oh, it was with a long deep sigh,  
We saw it depart to dwell with Him  
on high.  
Ah, dear friends and relatives do not  
weep,  
For this loved one who is only asleep;  
But will awake on that memorable day,  
Looking so bright and fresh, to join in  
the fray.  
Dear mother, let your soul be filled with  
happiness,  
When thinking of this noble boy in sin-  
gle blessedness;  
And when your earthly toils and cares

are no more,  
May you join him on that beautiful  
shore.

Devoted wife and children who still re-  
main,  
Remember your loss in the gain;  
And that this flower of beautiful form  
and size,  
The Reaper chose for the Lord of Par-  
adise.

Yet, the protection, discipline and earth-  
ly bliss,  
Of a father's devotion, the two child-  
ren will miss;  
But take his short career as your guid-  
ing star,  
To those peaceful realms which now  
seems so far.

And now, O God, prepare each and all,  
So that when the Angel of Death softly  
calls,  
We may don our robes, and move one to  
meet,  
And then our joys will be complete.

E. M. PRICE.

Rodney, Miss., May 31, 1904.

Just at sunset November 5th, the  
Angel of Death visited the home of Mr.  
and Mrs. L. Taylor and took their little  
daughter, Alma, aged six years. Her stay  
on earth was brief, but she finished her  
mission and the Savior called her to her  
reward. She was the baby, the light of  
the home. It is sad to think she is no  
more. But the Lord gives and the  
Lord taketh away. Bless the name  
of the Lord. So peacefully she breathed  
her last we could almost see the doors of  
heaven ajar. It must be sweet in child-  
hood to give back the spirit to its maker.  
AUNT LORENA.

Sister J. B. Romine, of Bear Creek, de-  
parted this life on the 5th of November.  
She leaves a husband and several children  
to mourn her loss. She was a member  
of Bear Creek church, a loving mother  
and devoted wife. She did not fear death  
but was willing to go at the call of God.  
God grant that Christ may take the  
place of the mother in their hearts and  
home.

Her Pastor,  
W. B. COOPER,

## Seale.

On September 9th, 1903, the Lord in  
His wisdom saw fit to visit the home of  
Brother and Sister Wright Seale and  
open the door of welcome to little Etha  
Eugenia, age 10 years, 1 month and 11  
days.

"She is not dead—the child of our affec-  
tion,  
But gone into that school  
Where she no longer needs our poor pro-  
tection,  
And Christ himself doth rule."

How sad it was to say good-bye to  
dear little Etha, yet it was not as those  
who have no hope, for we shall only a  
few short years and we too, shall join  
her in the land of cloudless day.

She was a Bible student of remarkable  
ability for one of her age—every night  
she wanted mother to read to her from  
that blessed book she loved so well.

Yes, there is a vacant chair in this sad  
home. Mother is so lonely, her days  
are covered over with grief, and father,  
how he will miss that welcome smile with  
which she always greeted him, and dear  
little sister, how she longs for her to play  
with her for no one can take her place.

"Day after day we think what she is doing  
In those bright realms of joy."

Year after year her tender steps pursuing,  
Behold her grown more fair.

Not as a child shall we again behold her,  
For when with raptures wild  
In our embraces we again enfold her,  
She will not be a child.

But a fair maiden in her father's mansion,  
Clothed with celestial grace;  
And beautiful with all the soul's expansion  
Shall we behold her face."

HOMER H. WEBB,  
Roxie, Miss.

## Sometime We'll Understand

Not now but in the coming years,  
It may be in the better land  
We'll read the meaning of our tears,  
'Tis then, Oh then we'll understand.

Then trust in God through all the days,  
Fear not, for God doth hold thy hand,  
Though dark the way stilling and praise,  
Sometime, sometime, we'll understand.

We'll know why clouds instead of sun  
Were over a many cherished plan,  
Thy hopes were crushed when first begun  
Sometime up there, we'll understand.

God knows the way, He holds the key,  
He guides us with unerring hand;  
Sometime with clearer eyes we'll see  
Up there, sometime we'll understand.

C. B. B.

Yazoo City, Miss., Nov. 11, '04.

## The Companion Informs and Entertains.

The Youth's Companion uses enter-  
tainment as a means rather than an end,  
conveying always in its fiction and its  
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contribution to the useful knowledge of  
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panion "Carnations" Calendar for 1905,  
lithographed in twelve colors and gold.  
THE YOUTH'S COMPANION,  
144 Berkeley St. Boston, Mass.

## Married.

Mr. James Flynn of Memphis, Tenn.,  
and Miss Nellie Mitchell, of Crenshaw,  
Miss., were married in Crenshaw on  
October 27, 1904. R. L. Bunyard officiat-  
ing.

Mr. C. S. Miller and Miss Annie L.  
Pittman, both of Crenshaw, Miss., were  
married in Crenshaw November 6, 1904.  
R. L. Bunyard officiating.

In the beautifully decorated Baptist  
church at Pontotoc, by the pastor, Nov.  
2, 1904, Rush H. Knox and Miss Flo-  
rence Bigham, Mr. Knox is a rising  
young lawyer that Pontotoc has fur-  
nished Horston. He has served as Sun-  
day school superintendent. Miss Big-  
ham, daughter of Elder David Bigham,

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and giving the patient strength by build-  
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is lonely and the town feels weaker by  
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Holiday Numbers and the Calendar, joy-  
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revels in the pleasure that each new week  
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gift. The publishers will send to the ad-  
dress named, in a parcel to be opened  
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sues for 1904, published after the sub-  
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North Bound--Daily

Stations.	No. 2.	No. 4.
Lv. Mobile	7:00am	8:00pm
" Orchard	7:22	8:27
" Crusader	7:34	8:33
" Semmes	7:46	8:40
" Wilmer	7:58	8:57
" Latonia	8:10	9:13
" Brushy	8:22	9:20
" Donovan	8:34	9:27
" Evanston	8:46	9:35
" Lucedale	8:58	9:42
" Eubank	9:10	9:53
" Bexley	9:22	10:00
" Merrill	9:34	10:12
" Leaf	9:46	10:29
" McLain	9:58	10:45
" Little Creek	10:10	10:50
" Beaumont	10:22	11:04
" Hintonville	10:34	11:26
" Richton	10:46	11:44
" Loper	10:58	12:03
" Ovette	11:10	12:18
" Ellisville Jet	11:22	12:47
" Laurel	11:34	1:15

South Bound--Daily

Stations.	No. 2.	No. 3.
Ar. Mobile	6:30pm	8:30am
" Orchard	5:59	8:02
" Crusader	5:53	7:46
" Semmes	5:46	7:39
" Wilmer	5:29	7:22
" Latonia	5:13	7:07
" Brushy	5:01	6:50
" Donovan	4:55	6:53
" Evanston	4:47	6:44
" Lucedale	4:41	6:38
" Eubank	4:31	6:27
" Bexley	4:24	6:21
" Merrill	4:14	6:11
" Leaf	3:57	5:52
" McLain	3:43	5:36
" Little Creek	3:38	5:30
" Beaumont	3:21	5:13
" Hintonville	3:03	4:55
" Richton	2:46	4:36
" Loper	2:28	4:20
" Ovette	2:14	4:06
" Ellisville Jet	1:46	3:38
" Laurel	1:18	3:10

NORTH BOUND.

No. 2--Daily	No. 1
12:43pm Ar. Mossville	12:43pm
1:06pm " "Stringer	1:15pm
1:33pm " "Bay Springs	1:47pm
2:19pm " "Montrose	2:01pm
2:48pm " "Roberts	2:19pm
3:20pm " "Newton	2:40am

Hattiesburg Branch.

NORTH BOUND.

No. 24	No. 6.
Lv. Beaumont	10:10am
" Wingate	10:45am
" New Augusta	11:00am
" Mahand	11:15am
" Ragland	12:05pm
" McCallum	12:50pm

SOUTH BOUND.

No. 5.	No. 25.
Ar. Beaumont	8:05am
" Wingate	7:49am
" New Augusta	7:42am
" Mahand	7:34am
" Ragland	7:18am
" McCallum	7:09am
Lv. Hattiesburg	6:48am

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Lv. Memphis	11:00 p. m.
Ar. Gulfport	10:00 a. m.

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No. 1. Lv. Jackson	5:25 a. m.
Ar. Gulfport	11:00 a. m.
No. 2. Lv. Gulfport	6:50 p. m.
Ar. Jackson	12:35 a. m.
No. 3. Lv. Jackson	3:35 p. m.
Ar. Gulfport	10:10 p. m.
No. 4. Lv. Gulfport	7:20 a. m.
Ar. Jackson	2:05 p. m.
No. 5. Lv. Hattiesburg	7:00 a. m.
Ar. Gulfport	10:00 a. m.
No. 6. Lv. Ar. Hattiesburg	8:40 p. m.

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